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FOR THE CHRISTIAN MONITOR.

TEMPTATION.

Come home with me and refresh thyself; and I will give thee a Reward.—1. Kings, 13, 7.

(Continued from page 612.)

"ART thou the man of God, that came from Judah?" says the old deceiver. "I am." "Then come home with me and eat bread; you must be weary with your journey—will probably faint before you reach home—return and refresh thyself, and I will give thee a reward." And he said, "I may not return with thee, nor go with thee: neither will I eat bread, nor drink water with thee in this place. For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." The man of God did well in repeating the command, and should immediately have pursued his journey without any further conversation; for he who will place himself in the way of temptation, may be certain that he will be overcome. "But I am a prophet also, as thou art, and an angel spake unto me by the word of the Lord, saying: bring him back with thee into thine house, that he may eat bread and drink water." This was an absolute falsehood; and the man of God might have known it to be: for he had sufficient evidence that the Lord was

with him, and had sent him. At least he should have referred the case to God, and besought his direction. Alas! he did none of these things! "I am a prophet also as thou art;" had a wonderful charm in it. He arose from the shade; he returned with the old hypocrite; he ate bread and drank water; he disobeyed his God. O unfortunate shade! how many evils didst thou produce! How fatal that security which induced the man of God to court thy cool retreat! He sat down, he was unguarded, he was tempted, he yielded! Jeroboam's wealth could not, but thou didst fascinate him. What was the consequence? What became of this disobedient prophet? He ate, he drank, but did not rise up to dance or sleep. God was angry with him, for he had in the estimation of the people counteracted all the effect of his mission. The king would no longer believe him a messenger from Jehovah. To punish him for transgression, and manifest that his mission to Jeroboam was from the Lord, notwithstanding his disobedience, Jehovah resolved to destroy him. After the man of God had eaten and drunk, in the place where God forbid him, the old prophet was constrained by the spirit of God, to confess his sin in deluding him; and declared by inspiration, that on account of his disobedience, he should come to an untimely end. What must have been the emotions of each prophet upon this occasion? The tempter beholds a good man, whom he has seduced by falsehood; and the man of God is filled with shame, grief, and repentance for his own folly. The deceiver, relenting for what he had done, on account of the prophet's distress; was willing to help him forward in his journey with speed; and the deluded person, hoping by redeeming the time, to obtain pardon, at least a reprieve, mounts the old prophet's ass to return to Judah.

"A horse is a vain thing for safety." He pursues his journey, pressing forward with much anxiety. Does he arrive at home in safety? Does he find his parents and friends well? Does he relate the adventures of his journey; and mention with deep humility and many tears his disobedience? When he informs his family that he shall come to an untimely end, do his affectionate children surround him weeping; or do we find him clasping in his arms, his afflicted partner? Oh, no! we find him by the way side in the jaws of a lion. God sent a lion; that slew him: and men passing by,

saw the carcass in the public way, and the lion standing over the carcass. This was the disobedient prophet—this his punishment—this the effect of yielding to temptation.

This brief history, leads to the following practical observations.

First. The language of temptation is delusive. "Come home with me and refresh thyself, and I will give thee a reward." A very artful invitation! It promised much. The prophet was weary, perhaps hungry; and from the liberality of a king, whose arm he had restored, might have expected enough to render himself and family independent. But the language was ambiguous. Who knew there was no poison in Jeroboam's cup? He was sufficiently base, and sufficiently enraged to assassinate the prophet; could he do it, where the people, who had seen the miracles, would not discover it. Who knows but that death would have been the reward? Equally delusive is the language of all temptation. There is poison in the golden cup. No tempter would tell you his designs, but would profess a desire to serve you, would apparently consult your convenience, would manifest an indifference with regard to himself, and by many fair words would gild the pill that conveyed the arsenic. "Come home with me, and refresh thyself," says every sinful indulgence. "We will give thee a reward," say envy, malice, revenge and lust. Pride and vain ambition say, "We will exalt thee to honour." Temptation hath an impudent face, she kisses the devoted victim of her lust, and saith "I have peace-offerings with me: this day have I paid my vows: therefore came I forth to meet thee, diligently to seek thy face, and I have found thee." She comes not at noon day, but "in the twilight, in the evening, in the black and dark night." Listen not to her flattery. "Lust not after her beauty, in thine heart; neither let her take thee with her eyelids." "Let not thine heart decline to her ways, go not astray in her paths: for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." We should never trust a lying tongue: nor think a flatterer, a friend.

Secondly. We learn from the history of the disobedient prophet, et, that relaxation from duty, and a false security, expose us to temptation. Had the man of God persevered, instead of sitting down under the oak, the old prophet had not overtaken him; or at

least, he would have been so much nearer home, as to have had fewer inducements to return. He might soon have refreshed himself with his own family. But he had become remiss. He was no longer expecting temptation, and therefore was not prepared to meet it. A christian should be ever on his guard, for he is surrounded by enemies, and may be most in danger, when he feels most secure. If the tempter gains only a small advantage he will improve it; and when a christian soldier flinches, he must expect to quit the field and leave his foe victorious. Give the adversary a foot and he will take a league. Never let us cast aside, the shield of faith, the breast-plate of righteousness, or the helmet of salvation. While we watch and retain our armour, the sword of the Spirit will defend us against every assault. We are never safe while unguarded: and a small indulgence may open the way to enormous crimes. One evil thought, if cherished for a moment, may produce many; and one evil expression, may create a thousand slanderous suspicions. The prophet in the shade, was overcome by the same temptation which he had once resisted. The king says to him, "come home with me and refresh thyself," and he refuses: the old deceiver says the same, and he listens. So soon as any temptation assails us, we ought to turn away, and not consider how much we may yield without endangering the soul. We are to shun, even the *appearance* of evil. Many young christians set out resolutely, and for a time persevere; but so soon as they imagine themselves out of danger, begin to turn aside into devious paths; are attracted by the pleasant country of the enemy—recline under cool shades, are overtaken and chastised, and with many sorrows retrace their footsteps, until they find the narrow way. Save yourselves from this unhappiness. You have sins enough to answer for: you have sufficient work for repentance. When a lust of the eye presents itself, close your eyes: when a lust of the flesh, pray for deliverance: when the pride of life, consider the uncertainty and vanity of the things you desire.

(To be continued.)

A Christian, too conversant with people of the world, resembles a bright piece of plate too much exposed to the air: which though in reality it continues Plate still, yet grows tarnished, and loses its fine burnish, and needs a fresh cleansing and rubbing up.

FOR THE CHRISTIAN MONITOR.

Some of the wiles of Satan exhibited to the Christian.

The word of God contains a history of the most remarkable battles that have been fought by eminent saints, often called Christ's worthies, with the enemy of man's salvation, the warrior satan; by reading it with attentive observation thou mayest see how often satan hast foiled them, and how often they have recovered their lost ground.

It is a cabinet council opened; there is not a dangerous lust which is not faithfully described, nor a temptation which it does not arm you against; by its knowledge conveyed, is the servant of God warned of the evils which surround him.

Satan appears as a subtle enemy in molesting a christian's peace and in disquieting his spirit. The Holy Ghost is not only a sanctifier, but a comforter also, whose fruits are righteousness and peace, so is the evil spirit the devil both a seducer unto sin, and afterward an accuser for it, a tempter and a troubler.

The proper seat of active sin may be said to be the will, of comfort—the conscience: satan hath not an absolute power over, nor knowledge of these, this absolute power belongs immediately to God, therefore what he does either by defiling or tempting is by wiles more than by open force; like the serpent he hath a way by himself. The direction of other creatures are generally direct, but the serpent goes winding and wreathing his body, so that when creeping along you can hardly discern which way it tends. Thus satan in his vexing temptations hath many intricate places turning this way and that, the better to conceal his way from that soul who is blessed with the everlasting love of God.

Like others of his own clan, he oftentimes vexes the christian by laying at his door, his brats, that they may become chargeable to him. Thus christians have been much hampered and dejected as if they were the vilest blasphemers and greatest atheists in the world. This cup is slyly put into the christians sack, and so insiduously is it conveyed into his bosom, that though amazed and frightened at the sight of them, yet being jealous of his own heart and unacquainted heretofore with this device, cannot readily conceive how such

motives should come if not bred there, and so bears the blame of the sin himself, because he cannot find the right father, mourning as one that is forlorn and cast off by God, saying, surely I should never have such vermin of hell creeping in my bosom if this was not the case. Here, therefore, is satan's purpose accomplished; he well knows he cannot find a hearty welcome with his crew in that soul where he hath been denied when he came with an enticing way; no, his design is revenged because the soul will not prostitute itself to his lust, otherwise, therefore he thus haunts and scares it with these imps.

The sin lies in the conclusions here drawn by the christian, viz. that he is not a child of God.

Christian, when these vagrants impose themselves upon you, take down thy lash and whip them from the town, give them no settlement, no residence with thee but drive them to the country from whence they came, sue them at the law, mourn over them, resist them and they will not remain at your charge; nay, you will not but seldom be troubled with such guests, but if you entertain them and nurse them, the law of God will cast them on you.

(To be Continued.)

Some harbours have bars of sand, which lie across the entrance and prohibit the access of ships at low-water.—There is a bar, not of sand, but of adamant rock, the bar of divine justice, which lies between a sinner and heaven. Christ's righteousness is the high-water that carries a believing sinner over this bar, and transmits him safe to the land of eternal rest. Our own righteousness is the low-water, which will fail us in our greatest need, and will ever leave us short of the heavenly Canaan.

EXTRACT FROM

The third Annual Report of the New-York Bible Society.

(Continued from page 621.)

Can there be a contemplation more sublime, an employment more appropriate to a rational being, than that of diffusing the Scripture light to every habitable part of the globe? Have we

not reason to hope, that while Christians are engaged in sending the Bible to those who have it not, that God will be pleased to bless themselves, by unfolding its exhaustless treasures to their own mind, and by applying its saving truth with more power to their own hearts? Behold the effects of the Bible Society on that nation who first established such an Institution! It has softened the asperity of party; it has almost dissolved the prejudices of bigotry, and moulded the conflicting terms of denomination, in that Institution, at least into the holy and delightful name of Christian. How reviving, how animating, the prospect before us! Who knows but the seed of the word, now sowing amongst the afflicted nations of a bleeding world, may be so prospered by the dew of heaven, as to arise, ere long, into a rich harvest of peace and righteousness throughout the earth.

Neither let our hearts be appalled at the means by which the God of promise is preparing an introduction to the latter day of glory.

"See that ye be not troubled," said the divine Redeemer, "Ye shall hear of wars, and rumours of wars; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places."

Let the potsherds strive with the potsherds of the earth, but let the citizens of Zion, throughout the world, view the signs of the times, with the eye of faith, and in the light of revelation; let them be up and doing; diligent, united, and active in the work of the Lord, looking through the cloud, to the light of glory which shall assuredly follow. "Though the earth be removed, and the mountains carried into the midst of the sea, there is a river the streams whereof shall make glad the city of our God. God is in the midst of her. She shall not be moved. The word of the Lord shall have free course, and be glorified. All shall know me, saith Jehovah, from the least to the greatest; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Blessed be the Lord our God, the God of Israel; let the whole earth be filled with his glory."

DIVIE BETHUNE, Sec'y.

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When persons loiter on a journey, they are sometimes benighted afterwards ; and when believers are not diligent in the use of ordinances, and in the performance of good works, it is no wonder if they walk in darkness.

To the Editor of the Christian Monitor.

SIR,

As the translation of the Bible into the various languages of the East, has not only claimed the attention of the public, but forms a new era in the christian world; and, as many of your readers may be gratified by a recital of its commencement and progress, as well as its present state, I shall offer you the following account for insertion in your Miscellany. It is chiefly taken from the periodical accounts and other documents, by the Rev. Mr. Johns, when in Boston, Massachusetts, but now a Missionary and Surgeon, at Serampore.

The translations have been making into twelve languages, viz. 1. The Bengalee. 2. The Orissa. 3. The Telinga. 4. The Guzerattee. 5. The Kurnata. 6. The Mahratta. 7. The Hindosthanee. 8. The Seek. 9. The Sungskrit. 10. The Burman. 11. The Chinese. 12. The Thibet or Bootan. Besides the printing of the Malayala and the Tamul.

These numerous languages are spoken by an immense population, a comparative view of which is here given.

Languages.

1. Sungskrit,	Read over all India.
2. Bongalee,	Spoken by a population equal to that of the U. S. of Amer.
3. Orissa,	Ireland.
4. Hindoosthanee,	France and Italy,
5. Guzerattee,	
6. Chinese,	Over all China, 300 mills.
7. Telinga,	England.
8. Kurnata,	The same.
9. Seek, (or Sikh)	
10. Thibet,	
11. Mahratta,	Great Britain.
12. Burman,	Burmah, 17 mills.

All of whom are idolaters! and though more or less civilized, the greater part are the subjects of the most cruel superstitions.

To mention one instance only :—“ *Thirty thousand widows* (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands.”

The present state of the Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The Bengalee Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of “sixteen years labour.” The New Testament and Pentateuch are printed in Sungskrit; the New Testament, and the Old Testament, from Job to Malachi in the Orissa. The New Testament in the Mahratta and in the Hindostanee, is printed. In the Chinese, the Gospels by Matthew and Mark, are printed off, and the New Testament will shortly be published :—In 1809 the translation had proceeded to the end of Ephesians. The printing in the Burman and also in the Seck, is begun. The Telinga and Kurnata, may be commenced this present year, (1811) : the Kurnata and Guzerattee have been hitherto delayed by circumstances, chiefly of a pecuniary nature. The translations of all are much further advanced than the printing; and the Missionaries express a hope, that ere long, “All the nations of the East will hear in their own tongues the wonderful works of God.” Besides the above, the Serampore Missionaries are printing the Malayala, translated from the celebrated Syriac version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the Tamul, translated by a valuable deceased Missionary from the London Society.

It would be no easy task to fix any precise period for the completion of this great work, but from an estimate made in 1809, by Doctor Carey, some conjecture may be formed. Four years had been assigned by him in 1807, for the translation of the New Testament, into ten languages; but the labour and expense attending the Chinese (not included in the number) seem to protract that expectation. He adds: “In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press.”

The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr.

Buchanan does honour to them and himself :—" Dr. William Carey and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures."

The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honourable the Governor General of India, Lord Minto, an extract of whose speech to the College of Fort William is here given :—" Three young men, I may say boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication, but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties and address—I mean a very extensive and correct acquaintance with the written language of China. I have read the account of the examination in Chinese, which took place at Serampore, with great interest ; and recommend it to the liberal notice of those whom I have the honour to address. I must not omit to recommend the zealous and persevering labors of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark and Luke, throwing open that precious mine, with all its religious and moral treasure, to the largest associated population in the world."

An additional testimony may be mentioned : The Asiatic Society and the College of Fort William, united to grant to the Missionaries at Serampore, an annual stipend of 450*l.* sterling, to defray the expense of printing the Sacred Vedas with a translation.

Dr. Carey is the author of *Sungskrit*, *Bengalee*, and *Mahratta* Grammars, and is preparing a Dictionary of the *Sungskrit*, *Bengalee*, and English languages, and proposes to publish a collation of *Sungskrit* and Hebrew roots.

The excellent Mr. Ward is the author of a work entitled " Account of Manners, Customs, &c. of the Hindoos," with numerous engravings of the India costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India;—their valuable library of critical authors on Scripture;—a foundry for types of the numerous Eastern characters;—ingenious natives under their direction, to cut the blocks for printing the Chinese version; learned natives retained by them to assist in the different translations;—printing presses, with every convenience for printing;—and one of their number, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dols. The New-York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dols. in the years 1806 & 7; a supply mentioned by the Missionaries "with peculiar gratitude."

(To be continued.)

ANECDOTE.

When Oliver Cromwell entered upon the command of the Parliament's army against Charles I. he ordered all his soldiers to carry a Bible in their pockets; (the same which is now called fields) Among the rest there was a wild wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder

and dissipation. This fellow was obliged to follow the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, he returned to his quarters in the evening unhurt. When he was going to bed, pulling the Bible out of his pocket, He observed a hole in it. His curiosity led him to trace the depth of the hole into his Bible. He found a bullet was gone as far as the eleventh chapter of Ecclesiastes, 9th verse. He read the verse "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."—The words were sent home upon his heart by the divine Spirit so that he became a very serious and sound believer in the Lord Jesus Christ and lived in London many years after the civil wars were over. He used pleasantly to observe to Dr Evans, author of the *Christian Temper*, that the Bible was the means of saving his soul and body too.

Extracts from the Life of the Marquis De Renty, continued.

He told his confessor, some years before his death, that he possessed the sacred Trinity, and carried about with him ordinarily, an experimental verity and plenitude of its presence. "Jesus Christ, worketh the experience of his kingdom in my heart, and I find him there, "my Lord and my Master!" and, said he, I find myself wholly his. "I discover now a greater enlargement of my heart, but such as I am unable to express; except that it is a simple but most real sight of the Trinity, continually accompanied with praising and adoration.

He said to one afraid to walk the streets of Paris without his sword, "I have laid by my sword long ago. I advise you to trust in God, and commend yourself to him by prayer: and assure you that God's protection of us, is according to our reliance upon him." Such a sentiment puts an end to war. He affirmed in a letter that he thought not of heaven nor earth, but only how to fulfil the will of God in every thing.

"Love out of a sincere heart, which is the very end of the commandment," he said, "was acquired by faith in Christ Jesus,

whereby we sacrifice our souls and bodies, thro' his Spirit, which conducteth us to the complete end of the law, to deliver us up to God, and bring him down to us in charity and a gracious inexpressible union; to whom be praise forever; in all I read in the scriptures, I neither find, nor understand any thing but this love." "A perfect self-denial is the way to love: which is shown more by renouncing all things, forgetting ourselves, and suffering courageously and constantly for God, than in receiving gifts and graces. One of his friends assures us that he had often seen him so inflamed with love, and so transported, that he was ready to cast himself into the fire, if proper to testify his love to God. "One day," said he in a letter to his director, "I was so transported with an earnest desire to be all to God, and all consumed for him, that I offered up to him all I could; and would have willingly made a deed of gift to him of heaven and earth, if they had been mine; and gladly become the lowest of mankind. To advance his glory, I could have been content, supported by his grace, to suffer the pains and torments of the damned. I would have readily embraced, in this disposition of calm zeal, any sort of martyrdom—any degree of greatness or littleness, honor or dishonor. It is impossible to express my sensations, and all I could do, was to give up my liberty to God."

From his perfect subordination and agreement to the will of God, in all things, sprung, as from a fountain, rivers of peace and tranquillity, which the most sudden surprisals, put into no disorder. He who finds no resistance in his spirit to any thing is not capable of mortification. And whose wills what God wills, is always pleased, whatever happens.

FOR THE CHRISTIAN MONITOR.

ORIGINAL POETRY.

The following little original poem contains a true and mournful history of a circumstance, that took place, while the author resided in the Summer Islands. A young man, the Captain of a ves-

sel, who had been married, was left with one little daughter—after some time, he paid his addresses to a young lady, who, at least in appearance received them. He went to sea, but during his absence the fickle fair one had accepted the attentions of another young man; while Mr. — returned from sea, and her parents having agreed to the union, he wished to be married; this the young lady wrote to her new sweetheart, begging him to come and save her; the young man sent the letter open to her intended bridegroom, and soon received a challenge from the almost-distracted lover—they met, they fired, but neither fell; the seconds interposed and persuaded them (as neither would agree that the other should have her) mutually to bind themselves with an oath, to break off all further connexion with the young woman. This renunciation took place before a magistrate; but before long her first lover repented of what he had done, and told a friend that he could not live without her. He grew melancholy, and one night went to his medicine chest and took a bottle of laudanum from it, and at midnight hurried to a dismal cave, called Basset's Cave, on the edge of the sea; here seating himself amid the petrified spars, he drank the dismal opiate that put an end to his miserable life.

Young females should take warning by such instances not to admit the addresses of men they do not love, nor yet to be faithless and fickle to any they may love and esteem; finally such events prove most painfully the need of early piety to secure youth against the disappointments of life, and to subdue those wild and ungovernable passions that hurry many to destruction. As the fear of God is a guardian angel to preserve us from sin, so his love is a sovereign antidote for all the miseries of life. Early piety is a sacred amulet to guard our breasts—a shield to defend our souls; and a torch to light our feet in the path that leads to bliss.

BASSET'S CAVE.

He went to a cave, so cold and dank,
In a desperate frenzy of thought—

That yawn'd on the edge of the salt sea bank,
Where he swallow'd the nauseous draught.

The waves roll'd on with a hollow sound,
The cavern was dark and grim,
And a death-like silence reign'd around,
But terror was nought to him.

He had crossed the waves with a heart so gay,
But his sweetheart was cold and shy,
She had given her love and her vows away,
And she could not break the tie.

He thought of his friend—he thought of his child,
And his heart was pierc'd sore ;
He thought of his love, and his thoughts grew wild,
That he never should see her more.

For now a stupor began to spread
Through ev'ry weary limb,
His heart grew sick and dizzy his head,
But death was refuge to him.

He laid him down on the cold rough stone,
Where the dripping waters ran,
And he uttered a hollow and doleful groan,
And the sleep of death began.

Now visions of horror affright his soul,
His visage convulsed fast,
Till with a loud shriek and a dismal howl,
The suicide groan'd his last.

The spirits of darkness grin'd around,
With horrid malicious delight,
And dismal groans were heard to sound,
Appalling the ear of night.

J. M.

Greenwich Village, March 16, 1813.